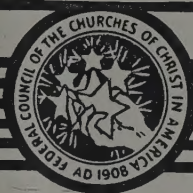


FEDERAL COUNCIL

Bulletin

VOL. XXVI, No. 6

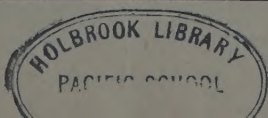
JUNE, 1943



Photograph by Toni Frissell

Women Worship in the Army
Interior of Chapel, Fort Oglethorpe, Georgia

• A JOURNAL OF INTERCHURCH COÖPERATION •



Coming Events

REFORMED CHURCH IN AMERICA, GENERAL SYNOD Buck Hill Falls, Pa.....	June 3, 1943
GENERAL COMMISSION ON ARMY AND NAVY CHAPLAINS Washington, D. C.....	June 9, 1943
INTER-COUNCIL STAFF CONFERENCE Lake Geneva, Wisc.....	June 27, 28, 1943
ASSOCIATION OF COUNCIL SECRETARIES Lake Geneva, Wisc.....	June 28-July 3, 1943
FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE New York, N. Y.....	July 20, 1943
SEVENTH DAY BAPTIST GENERAL CONFERENCE Alfred, N. Y.....	August 19-24, 1943
NATIONAL BAPTIST CONVENTION, U. S., INC. Kansas City, Mo.....	September 8-12, 1943
FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE New York, N. Y.....	September 21, 1943
PROTESTANT EPISCOPAL CHURCH, GENERAL CONVENTION Cleveland, Ohio	October 5, 1943

"How to Make Friends for Your Church"

A "manual on public relations," stressing church promotion and interpretation, written by John L. Fortson, has been published by Association Press under the title, *How to Make Friends for Your Church*. Mr. Fortson completed the volume while director of public relations of the Federal Council. He is now a lieutenant in the U. S. Navy.

The volume is addressed both to the local church, and to councils and federations of churches. The elements of a good public relations program are comprehensively described. Special attention is given to the newspaper, the radio, the use of the mails, and the improvement of printed materials.

One chapter is on the minister's own public relations; it is entitled "The King's Ambassador." How to handle the special events, or red letter days, is the subject of another chapter. The training of lay leaders is elaborated.

Of special interest to both ministers and coöperative church organizations is the fact that the book is being used as a text in an adult leadership course, available through the International Council of Religious Education, 203 North Wabash Avenue, Chicago. A leaders' guide for conducting the course may be obtained from the International Council.

How to Make Friends for Your Church is available through the bookstores at \$2.00 a copy.

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Federal Council Bulletin

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FEDERAL COUNCIL BULLETIN

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FOUR NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Church of the Brethren
Congregational Christian Churches
Disciples of Christ
Evangelical Church
Evangelical and Reformed Church
Friends
The Methodist Church

African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America
Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Reformed Episcopal Church

Seventh Day Baptist Churches
Syrian Antiochian Orthodox Church of
North America
Ukrainian Orthodox Church of America
United Brethren Church
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

VOL. XXVI, No. 6

JUNE, 1943

THE EDITORIAL OUTLOOK

"My Religion"

I have gone through three phases as related to my religion. First there was a tremendous enthusiasm and patriotism—a passionate desire to do something for my country. With my husband, I would work ceaselessly to make China strong. . . . But something was lacking. There was no staying power. I was depending on self.

Then came the second phase. I was plunged into dark despair. A terrible depression settled on me—spiritual despair, bleakness, desolation. . . . Spiritually I was failing my husband. My mother's influence on the General had been tremendous. It was my mother's influence and personal example that led him to become a Christian.

What I was doing to help, for the sake of the country, was only a substitute for what he needed. I had been in the depths of despair. Out of that, and the feeling of human inadequacy, I was driven back to my mother's God.

Thus I entered into the third period, where I wanted to do, not my will, but God's . . . But to know His will, and do it, calls for absolute sincerity, absolute honesty with one's self, and it means using one's mind to the best of one's ability.

I used to pray that God would do this or that. Now I pray only that God will make His will known to me.

Excerpts from, *I Confess My Faith*,
by Madame Chiang Kai-shek.

Two Faithful Leaders Fall in Service

Two leaders of the Church, both active in the work of the Federal Council, have suddenly fallen—Bishop Adna Wright Leonard, Chairman of the General Commission on Army and Navy Chaplains and of the Service Men's Christian League; and Dr. Charles Hatch Sears, Recording Secretary of the Federal Council.

It is not surprising that Bishop Leonard and two army chaplains should have been with General Andrews and other military leaders when their plane crashed in Iceland; for the ministers of the Church of Christ go everywhere to the front lines where men are in need of help. Bishop Leonard was on a tour of visitation to the chaplains at the battle-fronts. He fell as it is fitting for a loyal and courageous man to fall—on active duty. Bishop G. Bromley Oxnam, his colleague in the Methodist Church, said of him in the Memorial Resolution adopted by the Federal Council's Executive Committee:

"Adna Wright Leonard

loved his Church and served it,
loved righteousness and espoused it,
loved beauty and was enriched by it,
loved his country and died for it."

Dr. Sears, another faithful servant of the Master was also still in active service on another front, with the New York Baptist City Society battling against paganism in that proud metropolis. For thirty-eight years he had been the General Secretary of the Society. As Dr. Rob-

ert A. Ashworth said in the Memorial Resolution, "Through his books and his counsel his influence was extended beyond the boundaries of his own denomination and reached across the country. Through the American Bible Union, the New York Federation of Churches and the Welfare Council, as well as through the Federal Council, he served the cause of interdenominational fellowship and coöperation." He represented ecumenical Christianity at its best: loyalty to his denomination, combined with service to the wider interests of the Kingdom in the city and beyond.

Mingled with our sense of loss is our gratitude to God for their devotion and for their victory now through Christ.

A Crisis in Public Education

In its preoccupation with winning the war the American nation is in danger of neglecting disastrously the education of its children and youth. The faith of our people in education is proverbial. Our free public schools are among our proudest possessions. Yet at the present moment, because of inadequate appropriations the schools are suffering grievously from teacher shortage and from gross inequalities in the distribution of educational opportunity. In the judgment of competent authorities the plight of the schools is so serious as to have far-reaching deleterious effects upon our national life.

The demands of national defense have taken about 39,000 teachers into the armed services, while about 37,000 more have been drawn off into war industries or some form of private employment. After allowance is made for ordinary shift of occupation, it is estimated that the net emergency loss is 65,000, and that the national shortage is about 75,000. In part this situation is of course a casualty of war that was to be expected. But it is immeasurably accentuated by the low level of teachers' salaries.

It is estimated that five out of twelve of our teachers now receive less than \$1200 a year. A large proportion are paid less than \$800 annually. This situation is vividly illustrated by an account coming from one state, where a promising highschool graduate after paying a large part of her own expenses at a state teachers' college

and receiving the B.S. degree may hope for a salary of \$85.00 a month, during an eight-month school year. When it is realized that living costs have been steadily advancing and that routine salary increases have been small by comparison, it will be seen that public education now stands in a highly competitive position and is losing out in the struggle to maintain its essential service to the nation.

An additional cause for concern is the fact that wide disparities exist between different regions and that many areas suffer from shockingly low standards. In some states the economic resources for adequate support of education do not exist.

All this confronts us at a time when the responsibility of the schools has been much increased. To the demand for pre-induction training of young men is added the requirement for assistance in the rationing program and other wartime activities. It also finds the nation confronted by newly disclosed facts concerning its total educational deficit. Of the 27,580,000 men in the United States between 18 and 44 years of age 1,458,000 report four years or less of schooling. In 1940 an estimated 750,000 children of elementary school age were not in school, while the high school enrollment fell short, by nearly 1,700,000, of including all those of high school age.

Educators throughout the country are seeking to win support for federal legislation aimed at remedying these conditions. The pending education bill, S.637, would provide \$200,000,000 a year as long as needed for salaries necessary to keep schools open at least 160 days during the year, raising substandard salaries, and relieving over-crowding. It would create an equalization fund of \$100,000,000 to be used among and within the states to equalize educational opportunity, with safeguards as to discrimination against minority groups for whom some states maintain separate schools. This bill stipulates that there shall be no federal control.

Even assuming the early passage of this legislation, the educational deficit cannot soon be overcome. The schools urgently need the

thoughtful attention of the public in the local community. In many instances this may mean temporary entry into the profession of former teachers or other persons qualified to render emergency service. In every community it will mean a new and persistent concern for public education as basic to all social and moral values whether in war or peace.

"Forward Together"

The extent of coöperation among Protestant churches is not generally recognized. So gradual and continuous has been its progress and growth that churchmen engaged in the day-to-day aspects of their ministry scarcely appreciate the extraordinary accomplishment in functional unity which American coöperative Christianity represents today.

The Kingdom enterprise is wider than the geographical area of the local parish, more embracing than the work of a given communion. There is a "plus" to the ministry of each, which finds expression in the corporate enterprise of the Christian movement as a whole. Seen in this setting, a local church cannot by working alone achieve the goals it seeks; for the needs of its people and the divine compulsion of the Gospel extend beyond the local area in which a given church is placed, into the community, the state, the nation and the world.

The *Plan Book of American Coöperative Christianity*, recently published by seven national interdenominational agencies through the Inter-Council Field Department, represents a most significant exhibit of what the coöperative work of the churches actually is.* The outlines given deal with the national aspects of the movement in Christendom toward unity in action and service. In contrast with historic examples of overlapping, even between interdenominational agencies, the "togetherness" represented here can best be explained as a result of God's grace.

The churches have achieved a remarkable degree of unity in their wartime services. Co-operative planning and mutual counseling increasingly characterize the behavior of the denominations in the area of missions and church extension. Christian education for the masses

requires that the energies of all the churches be harnessed. The air waves, used coöperatively, become the channels of "Good News" of the Great Evangel. Poverty, greed, slums, vice and delinquency stand under judgment before a united Christian conscience made articulate and vocal through representative processes. Race prejudice, now spreading its malignant influence across the earth, is most effectively arrested by the concerted distillation of Christian love and friendship. Relief, reconstruction and post-war planning engage the common participation of the churches' fullest resources.

One cannot study these coöperative programs and services without discovering a certain totality about them which lifts horizons. Those whose work is specialized will obtain a new perspective by viewing particular functional services as an integral part of the all-inclusive Kingdom-building enterprise. An understanding of these aspects of the Church's more inclusive ministry has awaited some such publication as "Forward Together" now provides. A certain bishop recently wrote, "I regard this book as one of the most significant publications it has been my privilege to read in recent years."

When seven structurally separate interdenominational agencies have reached the stage of mutual understanding, joint planning and co-operative action where a composite plan book can be published, their larger unity should not long be delayed.

WAAC's Go to Chapel

The Army has been surprised by the attendance of WAAC's at religious services in the chapels. At Fort Oglethorpe, Georgia, the post where the picture on the cover of this issue of the BULLETIN was taken, seven services are held each Sunday in the three chapels.

Such news as this should be reported widely to the churches of our country. Photographs showing various aspects of religious work in the Army, here and abroad, may be obtained for publication from the Chief of Chaplains, War Department, Washington, D. C., upon request for a specific type of picture—chapel exteriors or interiors, hospital activities, communion services, Negro troops, for example.

*See announcement in the May 1943 Federal Council BULLETIN.

Observance of the Day of Compassion

THE Day of Compassion for the suffering Jews of Europe on May 2 aroused a widespread interest throughout the country. Among the governors who issued public proclamations were the Hon. Charles Edison, New Jersey; the Hon. Edward Martin, Pennsylvania; the Hon. J. M. Broughton, North Carolina; the Hon. Raymand E. Baldwin, Connecticut; the Hon. Herbert R. O'Connor, Maryland; the Hon. Leverett Saltonstall, Massachusetts; and the Hon. Colgate W. Darden, Jr., Virginia. Said Governor Martin, "Let us unite in prayer to God for the victims of racial and religious persecution. Let us resolve that we will steadfastly oppose the spread of anti-Semitism and all other forms of hatred and intolerance wherever they may appear. Let us pray that the spirit of liberty, goodwill, and justice may rule the hearts and minds of men throughout the world."

The Rt. Rev. Henry St. George Tucker, President of the Federal Council of Churches, gave the initial broadcast on Saturday evening over the Mutual network introducing the observance of the Day, and appealing for compassionate understanding and practical assistance for those in need. This was followed on Sunday over the NBC network by an inter-faith broadcast in which the

following participated: Dr. Henry Smith Leiper representing the Federal Council of Churches, Mr. Leo Rover representing the National Council of Catholic Men, and Rabbi Israel Goldstein, representing the Synagogue Council of America.

The special study by the Department of Research and Education of the Federal Council of Churches entitled "The Mass Murder of Jews in Europe" had a wide circulation. It was a presentation of the facts of the situation which revealed a tragic condition of suffering and death. "The suffering of the Jewish people in Europe is beyond anything the civilized imagination can picture." Wide use was also made of the prayers prepared by the Commission on Worship of the Federal Council of Churches, and of the booklet entitled "Christians Protest Persecution," published by the National Conference of Christians and Jews.

Many councils of churches promoted city-wide observances of the day; and local congregations by the thousands offered their prayers for these distressed people of Israel. This evidence of sympathy and interest has been widely appreciated by the Jewish community and has increased mutual understanding between Christians and Jews.

How Churches Meet Wartime Needs

Notable advances in emergency service have been reported from all parts of the country. A few of those most suggestive to other churches and communities are here summarized. Inquiries concerning details may be addressed to the Editor, who will refer them to the proper sources of information.

Conference on Negro Women in Wartime

Negro women in the war was the subject of a two-day conference held under the sponsorship of the Advisory Committee of the Women's Unit of the Seabrook Road USO in Fayetteville, N.C., recently.

Attended by both Negro and white church, civic, and social leaders, the conference discussed Negro women in industry; the Negro woman as a domestic worker; adolescents in a war community.

Although Fayetteville is not an industrial center, plans were suggested whereby the USO club could furnish information on jobs open to women in industry and a list of training centers near Fayetteville, such as State Teachers College where war production training courses are being offered to women.

On the discussion panel to consider the difficulties of both employee and employer regarding domestic workers were the wife of a colonel from Fort Bragg together with

several other white persons, a household employee and a prospective employee.

As in many other war communities, the problem of adolescents in Fayetteville is a serious one. USO has already made a beginning in alleviating conditions by scheduling regular matinee dances for young people. Further tentative plans for recreation were mapped out, to be worked on in coöperation with the high school. Youth leaders will make an intensive study of adolescent needs with the object of turning over to the teen-agers the actual development of their own program.

The success of the conference is an excellent example of the inter-racial code of USO in action. Immediate and future betterment of the community will result from the meeting.

"When Foreign Missions Come Home"

A woman came to the offices of a foreign mission board to ask if there were a mission station near the hospital in India where her son, a service man, was a patient. There was one.

Since Pearl Harbor foreign missions have come home to many a family in some such personal way. In many lands missionaries are opening their homes to the boys and arranging for their recreation. In Santiago, Chile,

picnic suppers are held outdoors for sailors in port. The Congo Protestant Council is keeping open house. In Aleppo, Syria, twenty-four Americans sat down at one long table to Thanksgiving Day dinner—twelve of them American Field Service boys. In Madras, India, a missionary couple have made over a large room in their house for the soldiers, putting in games, magazines, a victrola, etc. In the Belgian Congo perhaps the most appreciative of the visitors have been the American Negro soldiers. "A chance to talk with 'home folks' again in the atmosphere of every American home—is a sure cure for soldiers' blues," writes a soldier from Iran. A chaplain with the infantry in New Caledonia says, "Out here we find the Christian religion the closest tie we have with our strange neighbors. The good work done by missionaries in past years has borne fruit in Christian character."

Promotion and Publicity Hints

The leave area of New York is a competitive market for all those in uniform. Attendance and response to program invitations are therefore most often dependent on the attractiveness and ingenuity of your invitation, promotion, or public relations. Effort will be wasted if boys and girls in uniform never reach you because they have not seen your invitation. Here are some suggestions from New York as to what you can do about it:

1. Personal contact is worth one hundred phone calls or a thousand letters. Call on the commanding officer, the chaplain, or special service officer. In some instances it may help if you see all three. Get acquainted. Be brief and to the point. Find out what you can give them. Not only how much help they can give you.

2. The longest way round is sometimes the shortest way home. Your local Service Men's Council, USO, or other coordinating agency may have the key to most of the doors you want to enter.

3. An invitation in the hand is worth two in a desk drawer. Here again, a friendly contact in the USO or Service Men's Council may prove helpful. A man's name on his invitation helps make it a personal one. To do this the invitation might read:

The Girl's Service Club
of the St. John's Methodist Episcopal Church
Cordially Invites

to attend a supper party with games and dancing
on Thursday Evening, May 11, 1943, from
7:00 until 11:00 P.M. Supper at 7:00 P.M.
16 West Street, Littletown, New York

Place these in the hands of key people for distribution. Ask them to fill in the name of each person given an invitation and also to put the name of the staff person or distributing agency on the back of each card. An invitation card in his hand makes a fellow feel that he knows *where* he is going and *to what*.

4. A proven method of telling people about your program is to arrange a poster with an envelope pocket on the lower right-hand corner of which is printed *Take One*. The poster calls attention to your Service Club. The cards in the pocket may be admission tickets for a particular program, or general publicity on the facilities and programs your club has to offer.

5. Large posters wherever possible should be attractively displayed on easels. For posters announcing an individual program it is often best to make them not larger than one-half the size of the ordinary letterhead since it is not advisable to ask other agencies to take up space with large posters.

6. A good idea was passed to us recently, a suggestion of a club bulletin board headed "Messages for Service Men." Three-by-five cards are available for service men coming into the club. Upon these they may write messages to other service men using the club. The cards may be folded with message inside and thumb-tacked to the board with the name of the person to whom they are intended showing on the outside.

7. Notices on bulletin boards have a habit of getting out of date. An up to date bulletin board is one measure of a going concern.

Among Maine Defense Workers

"You are the first guest we have had in our new home." "I was so homesick I planned to go back to E—tomorrow, but if the churches care enough to send someone like you to call me, I think I'll stay awhile longer." "I'd like my children to have a chance to go to Sunday school while we're living in your city." These and similar remarks greet the staff of workers the denominations of Maine are maintaining coöperatively to serve the defense areas of their state.

Working together through the Maine Council of Churches, twelve denominations, representing 95 per cent of Maine Protestantism, are bringing to residents in housing projects in Portland and Bath friendly contact with churches and church people, for some families actually their first opportunity for such Christian fellowship.

The staff includes one interdenominational worker and five denominational workers, all of whom function as a part of common planning. To every home in a housing project one call is paid by a staff member. A uniform card is filed at the Maine Council office for each family giving information about family background. The nearest clergyman of the family's preferred denomination is given the name with a request that he call. In two large housing units members of the staff are in residence and regular church fellowships are being established. The staff arranges social events for women in the housing units and creative recreational opportunities for children. All this work is done in the name of all the Protestant churches.

English Churches Study Peace Bases

Numerous reports indicate that church groups in other countries are giving careful consideration to the work of the Commission to Study the Bases of a Just and Durable Peace. The following letter from the Free Church Federal Council, of England, was brought by Dr. J. H. Rushbrooke, President of the Baptist World Alliance and an Ex-Moderator of the Council, who has recently arrived in this country:

London, 6 April, 1943.

To the Federal Council of Churches of Christ in America.
Dear Brethren:

The Free Church Federal Council in their recent Annual Meetings—March 29-31—in London received with deep thanksgiving the Report of your Committee on the Bases of a Just and Durable Peace. It was the conviction of all present that the Report you have issued, with the backing of the Federal Council of Churches of Christ in America behind it, marks an historical stage in the coöperation of Christians in all countries in the tasks of peace; and our Council is deeply grateful for the strong lead given by the churches in America as to the principles which must guide us in that coöperation.

We assure you that we shall give careful study to the principles which your Committee has laid down. They represent to us many of the conclusions that we ourselves have reached in all our consideration of the vast and complicated problems of international society. We assure you not only of our willingness but of our eagerness to

coöperate with you in studying the detailed applications of the principles which you have stated in the situation of the post-war world; and it is our united prayer that as a result of discussions among Christians in different countries there may grow up in the world a great community of Christian conviction, so that the Church may be led to speak with one voice on all the major problems that must be faced.

But our chief purpose in sending this message to you is to assure you of the great thanksgiving which your message evoked in all our hearts, and to leave you in no doubt whatever that in further and more detailed consideration of the problems of human society after the war, we are most anxious to keep in close and constant touch with the thoughts and purposes of our comrades in the churches which are in fellowship with your Council.

We pray that God's blessing may rest very richly upon you and upon all the churches in your fellowship, and from our hearts we send you a message of greeting and love in the Name of our common Master.

We are Yours very sincerely,

ROY D. WHITEHORN,
Moderator.

J. SCOTT LIDGETT,
SIDNEY M. BERRY,
Hon. Secretaries.

S. W. HUGHES,
General Secretary.

United Church Canvass Plans Program

ENCOURAGED by reports indicating that the United Church Canvass plan was used in one form or another in about 300 communities during the past season, the planning committee of the United Canvass has now laid out its 1943-44 program, according to announcement by Rev. Earl F. Adams, chairman.

The time from November 21 to December 12 is recommended by the United Canvass committee for the fall period. A spring period likewise is to be designated, but the dates have not yet been selected. The fall period has been selected after consultation with officials of the National War Fund and the President's War Relief Control Board. The War Fund, combining into one huge campaign the appeals of such agencies as the U.S.O., British, Russian, Greek, and other relief organizations, is scheduled to begin its appeal October 1 and to conclude November 20. Locally, the War Fund is expected to include community chests in many localities.

Because of the huge proportions of the War Fund, local church groups are urged to confer immediately with officials of that organization and community chests, looking toward agreement on definite periods during which

the churches may carry on their canvass, either unitedly or singly.

President Roosevelt has again given his endorsement to the United Canvass plan.

The Planning Committee will issue a series of advertisements, with mats of each available at nominal prices. A series of radio broadcasts also is to be arranged and other promotional materials will be available.

"The United Church Canvass has definitely shown its value to the churches," commented Dr. Adams. "It enables the churches and institutions of religion to make a joint appeal to their respective communities yet it does not involve bulking of budgets into a common fund. Each church maintains its own canvass organization and solicits its own people. But the impact of joint publicity and promotion has in every case of which we have a report brought increased returns in the form of more money, better church attendance and a larger interest generally in the churches. We look forward this coming year to a much larger use of the plan."

Sixteen bodies have given national endorsement to the United Canvass. They are:

Northern Baptist
 Episcopal
 Southern Baptist
 Reformed Church in America
 United Brethren
 Disciples of Christ
 Presbyterian Church, U.S.A.
 Synagogue Council of America
 Congregational Christian
 Church of the Brethren
 Methodist

United Presbyterian
 Evangelical
 Evangelical and Reformed
 African Methodist Episcopal
 United Unitarian Appeal

Local participation has been frequent by other faiths and communions, including Roman Catholic and Lutheran.

Information and materials about the United Canvass may be had from denominational headquarters of the coöperating bodies, or from the United Church Canvass, 297 Fourth Avenue, New York.

Yale School of Alcohol Studies

THE summer session of the School of Alcohol Studies will be opened by Yale University on July 8, under the direction of the Laboratory of Applied Physiology, of which Howard W. Haggard is Director. E. M. Jellinek is Director of the School.

The School's prospectus indicates its purpose in these words: "The aim of the School is to give a thorough grounding in all the problems of alcohol—not merely the teaching of the physiologic effects of alcohol. While the latter subject will receive due attention, emphasis will be placed on the social factors which foster inebriety and on the social factors which may be utilized in its prevention." Among the subjects included in the curriculum are: physiological aspects, alcohol and traffic, personality, constitution and alcohol, statistics of the alcohol problem, social measures in the prevention of inebriety, religion and the prevention and treatment of alcoholism. The work will include classroom courses, laboratory demonstrations, and seminar discussions.

Those attending the course will include school principals, teachers, social workers, probation officers, ministers and other religious workers. Twenty fellowships were allotted by the School to Protestant ministers and other religious workers, nominations for which were transmitted through the Federal Council's Commission on Religion and Health from seventeen denominations and ten councils of churches. These fellowships have been awarded to the following persons, the name of the denomination or council of churches which nominated is also given:

Mr. Fred T. Barnett, the Methodist Church
 Rev. Harry Birch, Massachusetts Council of Churches
 Rev. Floyd Carrier, Seventh Day Adventist Church
 Rev. James A. Crain, Disciples of Christ
 Rev. Titus A. Frazee, Southern California Council of Churches
 Rev. Ila Grindell, United Brethren Church
 Miss Vivian Hawkins, Colored Methodist Episcopal Church
 Mr. C. Aubrey Hearn, Southern Baptist Convention
 Rev. E. G. Hoff, Church of the Brethren

Rev. Howard P. Kellett, Protestant Episcopal Church
 Rev. Harold C. Letts, United Lutheran Church
 Rev. John S. Moore, Reformed Church in America
 Rev. E. C. Prettyman, Michigan Council of Churches
 Rev. Frederick W. Smith, the Methodist Church
 Rev. Harold W. Turpin, Indianapolis Council of Churches

Rev. William C. Warner, Maryland-Delaware Council of Churches

Rev. Philip Widenhouse, Congregational Christian Churches

Rev. Wayne W. Womer, Connecticut Council of Churches

The two remaining fellows nominated by Protestant churches will be named in the near future. The nominations were closed on April 29.

The Federal Council has not been a sponsor of the School, whose prospectus reads: "To maintain the academic freedom which is essential in all university activities, the School has not sought the sponsorship of any organization outside of the University. To facilitate the educational program of the summer sessions, however, it has obtained the coöperation of religious and educational bodies. The Federal Council of the Churches of Christ in America, through its Commission on Religion and Health, has consented to interpret the School to the churches and religious organizations, and to aid in the selection of students for fellowship grants and in the suggestion of lecturers on subjects related to religion. The National Education Association of the United States has agreed to facilitate the selection of teachers and school administrators to be considered for fellowships."

The School is financed by Yale University, none of its funds having been received from any vested alcohol interest or prohibition group.

As adviser to students the School has named Rev. Francis W. McPeck, Director of the Department of Social Welfare of the Washington (D.C.) Federation of Churches.

Among the faculty members are the following: Andras

Angyal, M.D., Worcester State Hospital; Ralph S. Banay, M.D., New York University College of Medicine; John Dollard, Yale University; Edward B. Dunford, Washington, D.C.; Norman Jolliffe, M.D., New York University College of Medicine; Nolan D. C. Lewis, M.D., Columbia University; Forrest E. Linder, U. S. Bureau of the Census; Benjamin Malzberg, New York State Department of Mental Hygiene; Anne Roe, New York Academy of Sciences; Harry M. Tiebout, M.D., Blythewood Sanitarium; and William Wilson, of Alcoholics Anonymous. Several courses will be taught by E. M. Jellinek, Director of the School.

Among the members of the Advisory Board who, in

that capacity, "represent only their personal viewpoints," are Ernest H. Cherrington, Board of Temperance of the Methodist Church, Otis R. Rice, Chairman, and Seward Hiltner, Executive Secretary, of the Commission on Religion and Health of the Federal Council.

The prospectus states, "The curriculum is intended to give to teachers, school administrators, ministers, welfare workers, and others who may attend, an understanding of these problems which will qualify them to speak authoritatively in public and to be a source of guidance in their communities."

It is expected that a summer session of the School will be held again in 1944.

When America Comes to Europe

By ADOLPH KELLER

WHEN one has flown across the Atlantic in twenty-six hours in an American "Clipper," a flight of American airplanes from Africa over the Mediterranean must seem like mere child's play. The globe has shrunk, the ocean is half dried up, and the nations, through airplanes and radio, are closer than they ever were before in history. The American army and the air force that have occupied the northern coast of Africa have therefore already arrived at the garden gate, so to say, of Europe's domain. That is a simple statement of the geographical and technological facts.

We would never have dreamed that the nearness of America would make itself felt in Europe by a detour via Africa. Switzerland itself would now be attainable by airline distances in a few hours; America is "before the gates!" It has not always approached us from its best side. The characteristics which have forced themselves upon our attention and especially upon the souls of our young people, through the movies, through jazz, and through auto speeding, show a feverish mobility, a jittery unrest, and a frightening tempo of living, but neither special depth of thought nor any special loftiness of ideals. These outposts of the world campaign of American culture were consequently not taken very seriously and for our youth they offered temptation rather than guidance.

But back of these outposts lies another America, which draws near to our European soul, whether we will it or not.

What does Europe mean to America today? What possibility does America offer to the Europe of today and to

that of the post-war era? Hitherto, Europe was always a cultural treasure house for Americans. Many American inventions and technical achievements were based on European intellect, which furnished the ideas and the intuition for that which American technic then discovered and perfected in painstaking research work. Europe was vacation-land for millions of average Americans who could afford a trip to Paris or Moscow.

But to pious America, Europe was for a long time the land of the Reformation,—Switzerland, perhaps more so than Germany—because the spirit of Calvin had formed Puritanism and Separatism as a creative power in history. For many others Europe was the great unknown, the insoluble riddle, or perhaps the tragic (or barbaric) continent where the nations took pleasure in smiting one another and in being eternally at war.

And what was America for us up to this day and age? It was the land of limitless possibilities; the "wild West," where there were gold and cowboys; skyscrapers and adventure. It was Hollywood, the "maître de plaisir" of the world, and the shameless exposition of "beauty queens." It was the land of dollars, of "rackets," of gangsters; as if this underworld were typical of all of America. It was the land of religious lushness, which, like too fruitful ground, brought ever new seeds and harvests of natural religions. It was the land of pragmatic philosophy of life, where one doesn't ask "What is true?" but "What will work?" It was a new psychological type: the purely visual type, that replaces thought by vision and the problematics of existence by quick, even hasty, action and feverish organization. A gigantic country in which thirty- and sixty- and hundred-fold harvests of dollars ripened, and likewise those "grapes of wrath" which John Steinbeck saw growing.

**This article was written by Dr. Keller, Director of the Central Bureau for Inter-Church Aid, after his return to Geneva in October, 1942, from his last visit of two years in America.—The Editor.*

Is that all? If *that* America were drawing nearer to us with bombers and fighter-planes in northern Africa, it would frighten old Europe—a continent which draws upon an historical consciousness, which therefore feels itself obligated to sacred origins, and which at least until a short while before the present day, still *thought* before it *acted*. But perhaps we must revise our opinions of one another in the face of this nearness of America? Perhaps we must come so close, body to body, soul to soul, spirit to spirit, that we shall wrestle with this stranger and unknown as Jacob strove with the Dark Angel, whom he would not let go “unless Thou bless me.”

I believe that such a revision is in process. It requires the translation of a foreign concept of life into our own, a different experience into ours, another political ideal into the European one, just as America needs a new interpretation of European nature into the American idiom. Where this interpretation into our own terms of the deepest and best which the other has is not at least attempted, there is no mutual understanding. Without such interpretation, the European too readily describes the American as “shallow” because he has no depth and no gravity.

But what if this judgment itself were a shallow one, which we hand down because we do not see this depth, or else look for it in the identical place where ours is to be

found? What if America is shallow only as the adolescent is shallow: out of inexperience? In the course of two years of careful study, I have learned to know enough and more than enough of that shallowness of the American, of that “amusement as usual, business as usual, politics as usual” spirit, of that careless American “shallowness.” I should nevertheless say of this adolescent among the nations that he has depth, is capable of purity of intention, and can adapt himself both to service and to leadership. That his hastiness is the impatience to find real substance. That the lightheartedness, the friendliness, and the generosity constitute that drop of joy for which Hebbel prayed: “Let it fall upon us, that drop.” That his utopian idealism is more a guide than a goal to his political life and his moral ideal. That his restlessness and his mania for experimentation include within them the possibility of a final inner movement: change, conversion.

The American spirit is in the last analysis determined by two religious ideals: the Calvinistic and the Methodist. From the former he derives the legalistic side of his nature, the rapid standardization of ideals, the demand that life be both freedom and obedience. From the Methodist side comes the tendency toward making converts. This trend toward the conversion of himself and others, toward continual progress, is now apparent in a higher sense than it was in the days of the pioneers of the West, who, through “hellfire-and-brimstone-preaching” changed overnight from wild men and brutes into converts and saints. From this side stems America’s missionary spirit which is not always limited to religion alone.

Progressive change, constant experiment for the improvement of human society, became embedded in the American character in that early day. America is nearing us now, not only with its fleet and air force, but with a political mission which does not merely throw printed matter out over Europe; with an educational mission which does not merely want to spread Dewey’s humanistic educational methods but recognizes that mankind must be trained and can be trained politically as well as in other respects. It approaches us with a religious mission, which brings us not only the pietism of the American sect-religiosity—Mormonism, Christian Science, Jehovah’s Witnesses, New Thought, Father Divine, etc.,—but also the realization that all faith is dead without works. It comes with the demand that faith means not only theological formula, ecclesiastical custom, religious tradition, vague emotional contentment, or mystical satisfaction, but also the miracle of change, conversion of the shallow ego, conversion of society and of the world.

How near America can come to us with all this will not, of course, depend merely on the outcome of the war in North Africa. In any case, from a point much nearer geographically than ever before, an intellectual challenge is emerging which may change the face of the world.

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1943 Labor Sunday Message Ready

Printed copies of the 1943 Labor Sunday Message are now ready. The Message deals with the religious concern for the individual and the insistence that any economic order to be Christian must not violate human worth and brotherhood. It especially stresses the duty of Christian society after the war to "assure meaningful occupation for everyone willing and able to work." It calls attention also to the responsibilities of labor as well as church in fashioning international political and economic institutions which will provide for the economic improvement of all peoples. It discusses some of the shortcomings of the labor movement as well as its positive contributions to human society.

The prices for the Message are: 4 cents for a single copy; \$1.20 for 100 copies; \$4.60 for 500 copies; \$6.60 for 1,000 copies.

As in past years, quantity orders of the Message are available with the front cover-page left blank so that a church may print thereon its own order of service and announcements and distribute a copy to each member of the congregation. Prices of these blank cover-page copies are as follows: \$1.00 for 100 copies; \$4.00 for 500 copies; \$5.50 for 1,000 copies.

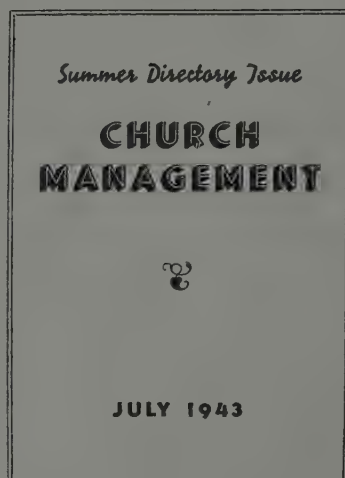
The Message and supplementary material useful in preparation for the Labor Sunday service may be obtained from the Department of the Church and Social Service, Federal Council of Churches, 297 Fourth Avenue, New York.

Convocation on the Church in Town and Country

A Convocation on the Church in Town and Country will be held at Columbus, Ohio, September 6-8, 1943. It will be "a planning conference" in the interest of developing a "coöperative rural church movement" among 25 religious bodies.

The Convocation will be held under the auspices of the Committee on Town and Country, which acts for the Home Missions Council and the Federal Council. Rev. Clifford L. Samuelson, of the Department of Domestic Missions of the Protestant Episcopal Church, is chairman of the Committee on Town and Country and Benson Y. Landis of the Federal Council is secretary. The Convocation will be opened with an address on "The Rural Church and the Ecumenical Church" by Rt. Rev. Henry St. George Tucker, Presiding Bishop of the Protestant Episcopal Church and President of the Federal Council.

Among the other speakers scheduled are Dr. Mark Rich, American Baptist Home Mission Society, on "Coöperation Among Local Rural Churches"; Rev. M. R. Zigler, Church of the Brethren, on "The Church's Interest in Land Tenure"; Dr. Paul L. Vogt, United States Department of Agriculture, on "Tenancy and Ownership"; Rev. Aaron H. Rapking, Methodist Church, on "A Program of Action in the Promotion of Farm Ownership." Hon. Claude R. Wickard, Secretary of Agriculture, has been invited to participate.



Church Management Directory for 1943-44

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Fifteen seminars for intensive study will be held on various aspects of the rural church and the rural community. Cooperation with the rural life movement of the Roman Catholic Church will be stressed, according to the preliminary announcement of "program and plans."

Interested ministers and lay leaders in town and country churches, church administrators, and officers of rural community agencies are cordially invited to participate. Programs may be had on application to the rural life officials of denominations, the Home Missions Council, 297 Fourth Avenue, New York, or the Ohio Council of Churches, Columbus, Ohio.

Conference-Retreat on Camp Preaching Missions

On May 14 the Department of Evangelism of the Federal Council invited a group of leaders to come together at Garrett Biblical Institute, Evanston, Ill., to consider further plans and program with reference to the Preaching Missions in army camps and naval bases.

There were 65 present for the day, from a radius of 300 miles around Chicago. Of this number, 30 were chaplains who represented almost as many camps and naval bases. Those in attendance represented five groups—chaplains, pastors of camp communities, mission speakers, secretaries of federations of churches and religious leaders from campuses where military units are located.

Dr. John R. Mott was present for the day's program and brought three significant messages. Other speakers on the program were Chaplain Thomas S. Carter, St. Louis, Mo.; Frank Gregg, Louisville, Ky.; Rev. James C. Austin, Chicago; James F. Veneklasen, Wilmette, Ill.; Martin H. Bickham, Chicago; Dr. E. D. Soper, Evanston, Ill.; Dean Charles W. Gilkey, Chicago, and A. J. "Dad" Elliott, Chicago. Jesse M. Bader, the Executive Secretary of the Department of Evangelism, presided over the three sessions.

The group gave consideration not only to what had been done through the thirty Preaching Missions already held

BETTY A LIFE OF WROUGHT GOLD

This biography is a faithful account of Betty (Elizabeth Hollis), who graduated from Agnes Scott College in 1937 and whose life ended just three weeks later. Compiled by her friends and containing personal letters from Betty, bits from her diary, essays and stories from her pen, her story is told simply and beautifully. Betty's friends described her as "sunny." She majored in people and knew how to make their interests dominate. Deeply spiritual, musically gifted, a good sport, Betty lived a full life in a brief span. Youth and their leaders, who have loved and been influenced by books like *Borden of Yale, Larry*, and *One Girl's Influence*, will welcome this new biography of a Christian young person.

Author: MRS. JULIA LAKE KELLERSBERGER, author of *Congo Crosses* and *God's Ravens*. She writes from years of personal association with those who knew Betty. Price \$1.

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in the camps but also to ways by which they could be strengthened and greatly multiplied. It was the unanimous conviction of the group that there is nothing the Church is doing today interdenominationally more important or more helpful for the undergirding of the chaplains in their work than this work of the Preaching Missions.

A greeting was sent to the Conference-Retreat by William R. Arnold, Chief of Chaplains, Washington, D.C., which was received with deep appreciation.

Bible on the Air

Francis C. Stifler, Editorial Secretary of the American Bible Society, is broadcasting a series of addresses over the Blue Network every Monday at 1:30 P.M. (Eastern War Time) until and including September 27. Dr. Stifler will appraise the Bible's unshaken place in the hearts of men as they face the chaos of the present warring world. He will bring to his hearers fresh testimony to the undiminished power of the Bible, the unparalleled demand for it, and the processes by which the Christian Church through its far-flung missionary agencies is heroically undertaking to meet this demand. Guidance in helpful ways of reading and studying the Bible and exalting its place in personal devotions and in church and community activities will be included in the talks.

Single copies of Dr. Stifler's addresses may be secured without charge by writing the station to which you listen.

World-Wide Communion Sunday

The fourth observance of World-Wide Communion Sunday will be held this year on Sunday, October 3. Plans are under way to make this year's observance more universal than ever before. The occasion will provide an opportunity for the churches in this time of world tension and conflict to give expression to their unity in Christ. World-Wide Communion Sunday will help to bind Christians everywhere into an unbreakable fellowship.

Already word has been received from New Zealand, Australia, Canada, Mexico, and some of the mission lands across the seas that they are planning their participation. As last year, World-Wide Communion Sunday will be observed in army camps, naval bases, and on shipboard.

Union communion services are not contemplated. Each congregation will seek to secure the attendance of every one of its members at its own Communion Table. In order to help secure the presence of every member, it is suggested that a group of visitors be sent out by each church on September 26 to call on every member.

This year it is being suggested to each congregation that it begin a special six weeks' church attendance effort on World-Wide Communion Sunday. It is not too early for ministerial associations and councils of churches to plan for this observance on October 3.

Samples of literature which has been prepared for this special observance may be secured from the Department of Evangelism, 297 Fourth Avenue, New York.

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• News of State and Local Cooperation •

A New Approach

The Department of Christian Ministry to Service Men of the Baltimore Council of Churches has engaged in a new adventure. It is placing church laymen on the streets of Baltimore on Saturday nights from eight o'clock to two o'clock Sunday morning. The purpose is to approach service men in undesirable sections of the city and invite them to worthwhile entertainments, dances and clubs maintained in the better sections of the city. They are also covering the terminals into which service men come and placing in their hands information cards showing the services offered by the churches and other activities. Formerly the information desks closed at ten o'clock; but by extending the hours until two o'clock Sunday morning the use of these centers has been practically doubled. The church laymen have given valuable contacts and information. A certain denomination is requested to accept responsibility for a given Saturday night. This denomination in turn secures a certain number of laymen from the churches of that denomination. It was found that there was failure in Baltimore to coordinate in one clearing-house all the services rendered by the community to service men. The direct approach by church laymen to service men on the streets, thus making possible the presentation of personal invitations to specific centers, and services, has proved highly successful.

Rhode Island Calls New War Emergency Executive

The Rhode Island Council of Churches in cooperation with the Christian Commission for Camp and Defense Communities has elected Rev. Roy J. Schramm, pastor of the Congregational Church in Kingston, R.I., to direct its Christian ministry to service men. A Christian Service Men's Center has been opened under Mr. Schramm's direction one block from the railroad station in Providence. This will function as an information, planning, and coordinating center for all of the Protestant Christian services of Greater Providence. It will extend a warm invitation to the men and women in uniform and will seek to enlist the participation of these men and women in the regular and special activities of the churches in an ever-enlarging spiritual ministry.

Philadelphia Considers Race Relations

The Philadelphia Federation of Churches, through the annual report of its Department of Interracial Relations, states that "never before, at least in this generation, has there been a greater need of wisdom and a keen sense of social justice than now if we are to have helpful and healthful relationships between racial groups."

This Department of Interracial Relations

is composed of thirty-four members, equally divided between Negroes and whites. It has given its attention during the past year to the encouragement of the employment of Negroes in church offices and in institutions directly controlled by the denominations, such as hospitals and homes. The Philadelphia General Hospital accepts Negroes to train for nursing and internes to serve their terms; but to date, the Department announces, no hospital under church auspices has taken a similar position. The Department, with the approval of the Board of the Philadelphia Federation of Churches, has asked that white churches located in Negro communities, welcome Negroes in their services of worship and into church membership. It has chosen a special ward in the city as an area in which to demonstrate practical interracial work between the churches.

New Council in Wilmington, N. C.

Wilmington, North Carolina, has ordinarily had a population of 32,000 inhabitants. Now, however, because of the presence of shipyards and several nearby army, navy, and air camps, the population, outside of men in uniform, had grown to approximately 130,000 people. In order to enable the churches to plan a united service of Christian ministry, 28 churches have acted in creating the Wilmington Council of Churches. Each of the twenty-eight churches is represented on the governing body by the pastor and two lay members. The Council is launching a united program of publicity and has authorized a program on zoning and a program on home visitation evangelism.

Wichita Conducts Community-wide Emergency Conference

In cooperation with Rev. Don F. Pielstick, field representative of the Home Missions Council, the Wichita Council of Churches has organized a city-wide Conference for Christian Workers in Camp and War Industry Communities. This conference will present the factual situation in Wichita. The various topics include the following: "Studying the Community and Determining the Program to Meet the Needs," "Relations of Federal Housing Staffs to Community Programs," "Understanding Uprooted People," "The Church Serving the Soldiers," "The Church-Centered Program." The leadership will include both church leaders and community leaders representing private and government agencies.

Oklahoma City Calls New Executive

The Oklahoma City Council of Churches has extended a call to Rev. H. Parr Arm-

strong, formerly minister of the Central Christian Church in Kansas City, Mo., to become its new executive secretary. Mr. Armstrong resigned his pulpit on Monday evening, May 3, and has notified Oklahoma City of his acceptance.

Mr. Armstrong brings an unusually rich experience to this new task. He graduated from the University of Kansas in 1921 and holds the M.A. and M.R.E. degrees from Boston University, majoring in the field of administration of religious education. Following summer sessions at Garrett Biblical Institute and Northwestern University, he received his B.D. degree from the University of Chicago in 1931. He has served pastorates in Brockton, Mass.; Maywood, Ill.; Tuscaloosa, Ala.; and the Central Christian Church in Kansas City, Mo., from 1932 to 1943. He is the author of a book entitled "How to Pray," a plan for private daily devotions.

Effective Social Action in Toledo

Recently when the War Relocation Authority announced that Toledo had been chosen as a placement center for a WRA office through which American citizens of Japanese ancestry would be assisted in obtaining jobs in institutions and on farms, a resolution was introduced into the City Council, "That we are absolutely opposed to the plan of bringing any of the said American-born Japanese to this area and do hereby emphatically protest against such action by the Office of Emergency Management and the WRA."

Various community groups became active in supporting this resolution, basing their argument upon what they assumed to be patriotic grounds and in the cause of public safety.

The Toledo Council of Churches immediately requested the City Council to hold a public hearing. This request was granted. The public hearing was largely attended and the total issue vigorously explored. Following arguments in support of the restrictive resolution, the representative of WRA explained the objectives in mind. The Council of Churches, through a committee consisting of its Chairman, a Negro representative, and the Executive Secretary, then made a plea for real patriotism, with the result that one of the councilmen moved that the resolution be laid on the table. The motion prevailed overwhelmingly. The councilman who presented the original resolution voted in favor of the motion to table.

Illinois Church Council Issues New Brochure

The Illinois Church Council has issued a sixteen-page brochure describing the program, officers, and staff of the cooperative work of the churches carried forward

through the Council. It contains pictures of the Council headquarters, the officers, and members of the staff. An interesting one-page diagram outlines the task of the Council and the inter-relationships of the work of the churches carried forward through local councils and ministerial associations, through denominations, through community groups, through local churches, and in world service.

A concluding section of the brochure deals with "What of Tomorrow and the Program?" outlining a proposed five-year program of evangelism for the local church, for youth, for the city church, for the rural church, and in extension service.

Weekday Bills Pass in California and Indiana

The Legislature of California has enacted a bill making permissive the dismissal of children upon written request of parent or guardian one hour each week from the public schools in order to receive religious instruction.

Governor Earl Warren said, as he signed the act, "Before long every family will have a father, a son, and possibly a daughter in the armed forces. If parents would like their children to devote an extra hour a week to praying for their safety it should be made permissive."

The Northern California Council, in expectation of this action, announced its intention of calling to its staff a new full-time executive to give administrative guidance and supervision to the Protestant Weekday Church School enterprise made possible by this legislative action.

The Indiana Legislature has passed House Bill No. 195, popularly known as the Religious Education Bill. This bill provides communities the opportunity of teaching religion on released time (up to 120 minutes per week). The Indiana Council of Christian Education wisely counsels communities in Indiana to make very thorough preparation for weekday religious instruction made possible by this measure. The Council has in preparation a guide to assist communities considering this matter and states that it is in a position to offer suggestions on procedure, courses, texts, and the qualifications of teachers.

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Finance Campaigns

Wichita, Kansas

The Wichita Council of Churches has announced as of February 23 that the "appeal to contributors to solicit themselves has brought a continuous stream of renewals and new pledges to the office of the Council." This mail campaign had attained 72 percent of the budget goal. The first 330 pledges received showed an average net increase of 21 percent over the previous year. The budget object requires an increase of 20 percent. Efforts continue to complete the campaign at an early date.

Toledo, Ohio

The Toledo Council of Churches in the name of Coöperative Protestantism scored a financial triumph in successfully completing their campaign for a total budget of \$23,500. This represents a marked increase in giving in comparison with previous year. Plans for an expanded service include more weekday church school centers and two new departments, one for juvenile delinquency under the direction of the Rev. Porter French and a Department of Religion and Health, under the direction of the Rev. Dr. Carroll A. Wise. Certain interesting data from the campaign show the following: one church contributing more than \$2,000.00; one church averaging \$1.34 per member, whereas in the previous year its average was 54 cents; one church exceeding its previous giving by 158 percent. A certain Judge canvassed 28 individuals and all twenty-eight subscribed. The Executive Secretary reports: "These figures would mean nothing apart from the fact that they are a measure of the seriousness with which Toledo churches take this matter of coöperative Protestantism. Again and again the office of the Council of Churches receives from Toledo church members communications on 'What Protestants ought to do.' We Protestants can do it, but not without the kind of support that was manifested during the campaign by such a large number of pastors and laymen."

• Among the New Books •

Heritage and Destiny

By JOHN A. MACKAY
Macmillan Co. \$1.50

This is a thoughtful and weighty book—more so than might be expected from a volume of only a hundred pages. Its literary quality matches its intellectual substance.

The most potent force shaping the destiny of mankind today, the Princeton author declares, is *our sense of heritage*. The purely forward view has broken down; we must look backward to man's best experience in order to discover the creative pattern for our life. But then the question arises, *What heritage shall be selected from among the diverse heritages which yesterday offers?* The answer is that the historical destiny of man is fulfilled when God is chosen as his true heritage in personal, cultural, and national life.

Since it is in the Hebrew people that "the twin sense of heritage and destiny" is most clearly seen, there is an early background chapter on "God and Israel" which interprets the spiritual significance of Hebrew history. There follow chapters on "God and the Individual," "God and Culture," "God and the Nation." Through them all runs the motif of faith in God as that which gives meaning to our human existence. Our "cultural sickness" is to be cured only by "the restoration of meaning" and "the experience of grace." Nations may be of three types: (1) the *secular* nation, illustrated by modern France; (2) the *demonic* nation, illustrated by Nazi Germany; (3) the *covenant* nation, illustrated by Puritan New England. The chief emphasis is on our need to recover the sense of a divine mission.

S. M. C.

Abundant Living

By E. STANLEY JONES

Abingdon-Cokesbury Press. \$1.00

This is a book of daily devotions for a full year with Scripture, Comment, and Prayer for each day. It is also a consecutive presentation of the fundamental elements in a dynamic Christian life. As the author says, "Everyone may and can live abundantly." This is a handbook based on that conviction, written for a generation which "knows almost everything about life except how to live it."

Section One of the volume deals with the obstacles which beset those in quest of God, and includes "fifteen major enemies of human living." Section Two is concerned with exploring and appropriating resources for abundant living. Both Sections are full of the wisdom, insight, and living incidents which grow out of the many years in which Stanley Jones has been dealing with the human soul.

The format of the book encourages its use. It is printed on thin paper in pocket size. It has already proved itself an excellent companion for many thousands. D. E.

Religion in College and University

RELIGION IN HIGHER EDUCATION. By Paul J. Braisted.

THE PLACE OF RELIGION IN HIGHER EDUCATION. By Robert L. Calhoun.

CONVERSATIONS ON HIGHER EDUCATION AND RELIGION, Del Monte, Calif., Feb., 1942.

THE RESOURCES OF RELIGION AND THE AIMS OF HIGHER EDUCATION. By J. Seelye Bixler.

TEACHING ECONOMICS WITH A SENSE OF THE INFINITE AND THE URGENT. By Patrick M. Malin.

Published by The Edward W. Hazen Foundation. Haddam, Conn. 10c each.

These five booklets constitute a valuable introduction to any study of the place of religion in our educational institutions. The main thesis running through the series—especially emphasized by Professor Calhoun—is that the educated man requires, in addition to specific knowledges and skills, a unifying outlook and loyalty which religion provides. The idea of "neutrality" in education is held to be an illusion. The policy of neutrality in practice on the one hand fosters irreligion and, on the other, makes a mere patchwork of education itself. Religion and education are seen as needing each other. As Professor Bixler says, "We must have absolute devotion to values combined with tentative, probable knowledge of empirical fact." Or, in the words of Professor Malin, "Religious belief need not cause a man to forsake the scientific purpose of describing things as they are. It may illumine instruction by the twin flames of intense interest and passionate honesty." Dr. Braisted's general summary suggests some of the ways in which religion may be made effective in educational institutions.

S. M. C.

Prayer Poems

Compiled by O. V. and HELEN ARMSTRONG

Abingdon-Cokesbury Press. \$1.75

This anthology brings together 238 poems, all of which are prayers. They are classified in seven sections, including those dealing with "Festal Days," "The Small Circle" (family and friends), "The Larger Circle" (the brotherhood of all of God's children), "Discipleship," and "The Soul's Needs." A supplement contains 64 poems about prayer.

Nearly all of the poems are brief, befitting the mood of prayer, and many of them are exceptional in spiritual quality. The works of relatively unknown modern poets are included along with the better-known productions of more eminent writers.

The volume is a unique addition to the literature of Christian devotion. Its four indexes—of subjects, authors, titles, and first lines—add much to its usability.

Love Against Hate

KARL A. MENNINGER

Harcourt, Brace and Co. \$3.75.

"'This medicine love, which cures all sorrow' was prescribed by Jesus. . . . What Freud did was to analyze the ways in which hate becomes fused with love and threatens to overcome it." The distinguished psychiatrist who writes this book explores the chances of increasing the amount of love in the world and getting the destructiveness under control. He concludes that we have some chance, provided we understand the strength of the forces arrayed against love and move to minimize their influence. He therefore continues the work Freud began, but with a more positive view, both to love and to religion, than the founder of psychoanalysis had.

Much of the treatment is original, and the author writes so that one unfamiliar with psychiatry need have no fear of not understanding. The author's own approach to religion is more positive here than in any of his previous volumes. He compares psychiatrists to dragon-slayers, and ministers to Grail-hunters, concluding that their tasks are similar and that they need to work together. His analysis of the place that work, play, faith and hope should have in producing more real love in the world is outstanding.

The reader may find certain theoretical points in the background of the author's thinking with which, like the reviewer, he is not able to agree. But he will nevertheless find here an intriguing book of significance for religion generally and for the present world situation in particular.

S. H.

The Fight of the Norwegian Church Against Nazism

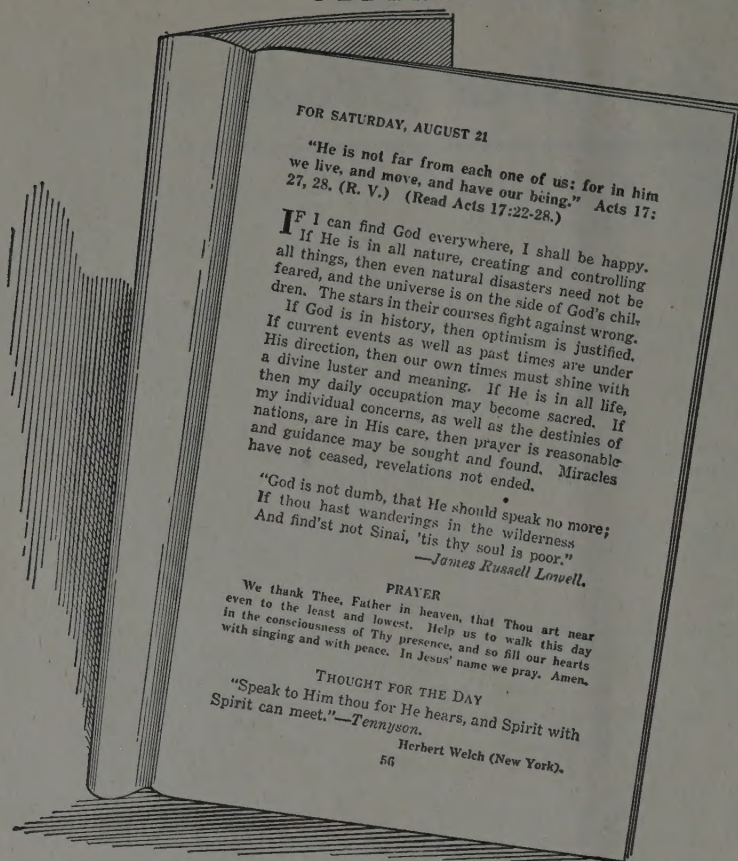
By BJARNE HOYE AND TRYGVE M. AGER

Macmillan. \$1.75.

It seems appropriate that at about the time of the third anniversary of the invasion of Norway there should be made available to American readers a clear, interesting, authentic, and moving story of the way in which the churches of that brave little land have met the challenge of a pagan onslaught.

The authors tell the story simply and directly, providing at every point the necessary quotations from significant documents and explaining the meaning of the various stratagems to which the Quisling party had recourse in order to try at first to ensnare and more recently to destroy the leadership of the churches.

All efforts have been in vain up to date to get any kind of favorable response, appeasement tactics, accommodation, or sur-



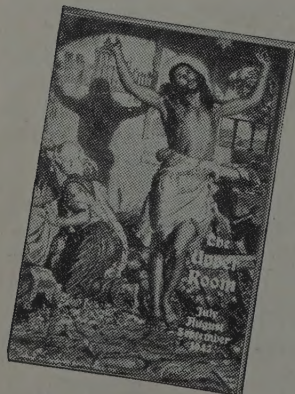
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render out of Bishop Berggrav and his colleagues. Almost 98 percent of the pastors resigned rather than accept the Nazification of the Church. They continue to serve their people save where under arrest or forced—as some have been—into labor service. They gave up their salaries and their state positions—the dominant Lutheran Church in Norway is intimately related to the government and has been for many generations. But they have not given up their spiritual leadership, claiming that they had received their ordination not from man but from God.

The little book closes with a beautiful letter written by a young woman and smuggled out of Norway late last year. It portrays a Norway whose people have "made the Church's fight their fight." A "people cleansed by suffering" yet undismayed and ever steadfast in their hope for spiritual and political freedom in the days to come.

There is no other book which does for the Norwegian Church struggle what this does: and it is a volume which ought to be read by those who wish to know more in detail how the long battle has gone on from stage to stage.

H. S. L.

Achieving Results in Church Finance

By BOYD M. McKEOWN

Abingdon-Cokesbury Press. 60c.

Dr. McKeown starts this practical manual with the recognition that church finance involves "conviction, education and procedure." He outlines the responsibilities of lay people and ministers. He conceives the total program of local church finance as involving ministerial support, local expenses, and participation in the broader program. Finally, Dr. McKeown gives in considerable detail "a workable program for the local church." The result is an admirable treatment in a framework that will surely appeal to the administrator of a local church.

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Associate Secretary, Federal Council of Churches

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"Ten sermons on the Beatitudes by this commentator's favorite radio preacher . . . Dr. Stamm believes that the Sermon on the Mount was meant for application to life and that it will really work."—*Christian Century*. There is neither mincing of words nor confusion of thought in these addresses. Finding scant basis for hope in the present course of the church, the author appeals to its original charter and sanction. **\$1.50**

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